THE

Hindu Message

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from the Hindu Standpoint.

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The Hindu Message stands for
(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

INDIA'S PLACES OF PILGRIMAGE: JANARDANAM.

By K. S. Ramaswami Sastri, B.A., B.L.,

Here stands the God whom all the worlds adore,
Here 'midst scenes of calm and loveliness.
What made Him come from heaven the earth to bless
And stand by yonder western ocean's shore?
The masters of our ancient mystic lore
Say that the souls of those who by Death's stress
Have left their frames get pardon and redress
If sons to Him at Sradhs libations pour.
I worshipped Him and then unto the sea
I went with eager and attracted feet.
My only friends were nodding cocoa palms.
Five tiny springs in dancing ecstacy
Came from the neighbouring hills like maidens sweet
With soft caressing touch and youthful charms.

NOTICE.

Owing to the ill-health of the Editor there was no issue of the Hindu Message for the past four weeks. To compensate for this the four issues of November next will be included in the current volume and the New Volume will commence in December next.

MANAGER.

Great Thoughts.

All life is seed dropped in Time's yawning furrow,
Which will slow sprout and shoot,
In the revolving world's unfathomed morrow
Will blossom and bear fruit.

After the fever of life;—after the wearinesses, sicknesses, fightings, and despondings, languor and fretfulness, struggling and failing—struggling and succeeding;—after all the changes and chances of this troubled and unhealthy state, at length comes death,—at length the white throne of God,—at length the beatific vision.

Seest thou good days? Prepare for evil times. No summer but hath its winter. He never reaped comfort in adversity that sowed not in prosperity.

Severity of judgment and censure may endure for a space; but if love, has once drawn two hearts together, it must reassert itself, slowly softening the reproach and at last reuniting.

The doors of your soul are open on others and theirs on you.—Simply to be in this world, whatever you are, is to exert an influence—an influence, too, compared with which mere language and persuasion are feeble.

Life is not made up of great sacrifices of duties, but of little things, of which smiles and kindness and small obligations given habitually, are what win and preserve the heart.

Events of the Week

The Bombay P. C. C. has adopted a resolution outlining the programme of work for those who would enter the Councils under the Svarajya Flag. They have requested the Special Congress which is going to be held in Delhi to remove the ban on Council entry and take steps to put forward its own candidates to contest all the seats in the various Councils, Provincial as well as Imperial. The candidates, they suggest, should be called upon to give an undertaking (1) not to accept any post in the Government, (2) to resign his membership whenever called upon to do so by the Congress Working Committee and (3) to agree to the presentation to the Government, at the very first sitting, of an ultimatum containing the demands of the Congress and thereafter not to take part in the proceedings of the Council till authorised to do so. The Working Committee would be empowered to prepare the ultimatum embodying demands for self-government, release forthwith of Mahatma Gandhi and all other political prisoners and any other demands which may be considered necessary to establish the supremacy of the will of the nation in its own governance.

* * *

The Chancellorship of the British Exchequer which was going abegging for so long has at last been filled up. Mr. Neville Chamberlain has been appointed to the post. Second son of the late Joseph Chamberlain, he is supposed to have made a great contribution to social reform in its national aspect.

* * *

The Salem Mahatma, we note, has decided to retire from active politics. Writing with reference to criticisms against him, he says in "Young India."—The charges so far were honourable because motives were exempted. Now, however, a campaign of vilification has begun which aims at my motives. I am charged with desire for power. My struggle with talented and powerful opponents is given the name and painted with the colour of low intrigue. Power is a fatal incident of work and responsibility. It follows the latter like original sin. You may divest yourself of every other target of calumny, but you cannot escape this. The purest among us can be charged, everything else failing, with avarice of power. How then can one with a thousand faults like me escape? My friends must pardon me if I do not controvert these charges but quietly withdraw myself from places and positions of seeming power one after another. I hope my friends will, instead of protesting, help me in my resolve though it means increased responsibility for themselves. The cause is great and sacred and I beg that every one of the soldiers will continue to bear the burden with all the greater tenacity.

* * *

As our readers will have seen, on many questions both of politics and of social importance we have not been able to agree with him. But we may be permitted to say that of all the motley, even if brilliant, group that Mr. Gandhi gathered round himself, he is second to none in regard to brain powers or his wonderful absorption of the Gandhian milk. Yet, this step, however Mr. Chari may seek to interpret it, smacks of weakness culpable to a degree in an all-India leader as by rapid strides he has converted himself into these late years. No political leader, be he ever so much greater than Mr. Rajagopalachar himself, has escaped occasional misrepresentation, vilification and calumny at the hands of opponents: and to turn back therefore is the very height of a vain egotism. Nor are all men indispensable.

* * *

It is surprising that so serious a mistake should have been made about a prominent Indian prince. It is the Gaekwar's son and not the Gaekwar who is dead. While we offer our sincere sympathy to the Gaekwar for his successive bereavements, we may note for the readers' edification how newspaper men in England have been in haste to fall foul of His Highness, forgetful of the good old maxim which bids us speak naught but good of the dead.

Anent this the 'Mahratta' writes:—The London correspondent of the Reuter Agency was criminally negligent in cabling to India the news of the alleged death of H. H. Shri Sayajirao Maharaja of Baroda. Only a few days before, it was announced to the great joy of the people that His Highness intended to return to India in November next. Naturally the news came as a great shock and for full ten hours people were merged in intense grief. The short message of the inaccuracy of the telegram was a great relief and 'Long live the Maharaja' was on every body's lips. The Maharaja is a high-souled patriot and is held in high esteem throughout India and particularly in Maharashtra. The mistake was due to the sad and premature death of Prince Jayasinha, the son of the Maharaja, on his way from Berlin to Paris. The Prince was ill for many days and it was hoped that he would recover under the treatment of specialists in Europe but fates had decided otherwise. We offer our condolences to the bereaved parents whose sorrow is shared all over India. But where was the India Office and its censors, and who is responsible for the scandalous negligence that cost a good deal of India's heart-blood?

* * *

A careful analysis of the Irish polling shows interesting developments in the fortunes of the various parties. Though there were nearly a dozen groups who put up candidates and competed keenly, the main issue is between the Ministerialists and the Republicans, rather between the pro-treatyites and the anti-treatyites. The dramatic presence of DeValera at the Ennis election meeting presented a grave problem to the Ministers and the wisdom of arresting him not only brought about an honest division in the Cabinet but was seriously questioned by many well-wishers of Ireland. President Cosgrave it seems, thought that allowing the arch-rebel to walk off as an innocent man after arresting and executing a number of lesser lights would be injurious and would amount to a betrayal of weakness, which would be highly detrimental to their prospects. Under these circumstances they took perhaps the only course open to them, of arresting that "lost" leader. But the polls have clearly shown that the anti-treaty leader, who scrupled not to shed the blood of his fellow-countrymen, has a considerable backing in the country. On the Free Staters' action towards him depends what his followers will do in the Dail. If both sides will consent to bury the hatchet that unhappy country may yet have peace. This she so sorely needs at the present day.

* * *

The Permanent Mandates Commission report to the Council of the League on Tanganiyaka wished to know why an entirely agricultural population is obliged to import rice and maize in considerable quantities from India. The report notes the promise of an accredited representative to supply the details of the number of Indians settled in Tanganiyaka who are British subjects and the number who are the subjects of native states.

* * *

Regarding the Kenya day the *Mahratta* writes:—"Monday the 27th was observed throughout India as the Kenya day and the successful Hartals must have served as an eye-opener to the proud White men who think that India can be insulted with impunity. The Hartals and the public meetings with their harmless expressions of denunciation, indignation and protests do not, by themselves hurt a fly but they mark the beginning of a new movement which gathering strength and momentum will one day sweep the British Empire out of existence, if it continues in its present attitude towards Indians. Inscrutable are the ways of Providence and the fire of this common national humiliation may perhaps weld together the different parties in presenting a united front. In Poona, as everywhere, the Hartal was complete and successful and the Municipal Schools were closed by orders of the school-board under the presidentship of Mr. L. B. Bhopatkar. In the evening a public meeting attended by representatives of all parties was held on the grounds of the Reay Market under the presidentship of Prof. S. M. Paranjpe and a resolution protesting against the Kenya settlement was unanimously passed." Elsewhere in this issue we print the statement issued by the Rt. Hon'ble V. S. Srinivasa Sastri, P. C. on the "Sovereign need of the hour." We hope to deal with it in detail in our next issue.

The Hindu Message

The Catastrophe in Japan.

One touch of Nature makes the whole world kin. One severe stroke of Nature and the whole world stands aghast at the most sudden and the most terrible calamity that has befallen one of the foremost nations of the world. Fifty years ago Japan was quite insignificant, little known to the world and little cared for ; But what is the picture today? Japan now holds an honoured rank in the forefront of the world's nations. She finds an esteemed place in the Councils of the League of Nations. Her voice is heard with respect by every other Nation small and great. Great Britain and America, the two great Nations of the present day, deem it to their advantage to secure her friendship. Her trade rivals even the most pushing of all the commercial nations—viz., the German. In short, within the short span of half-a-century, Japan by her own indefategable exertions and progressive push rose to the pinnacle of glory and occupied a position unique in the annals of history, the pride of Asia and the exemplar of the world. Such a great, self-made Nation—what is her fate today? She is striken and that in a way which staggers imagination. Within the brief course of two days all the elements conspired together to make a wreck of her. Earthquakes, Fire and Tidal waves have made an unprecedented havoc of Japan. Practically the whole of her Eastern coast—from Kobe to Sendai, a distance of about three hundred miles—being the most thickly populated portion, is now become one mass of ruins and ashes. Tokio, the capital of the Japanese Empire, and her chief seaport town Yokohama are the worst sufferers. Both these cities are almost completely destroyed. In Yokohama out of a population of four hundred and twentyeight thousand according to the census of 1920, but forty thousand now remain and in Tokio itself it is estimated that more than five hundred thousand, being one fourth of the population, have perished in the Catastrophe. Similar appalling figures may be expected regarding other cities in the area of the earthquake. Fire and Rainstorms completed what the Typhoon and the Earthquakes began. Beautiful health resorts, and flourishing seaside towns are laid in ruins and worse still, irreplaceable treasures of art and architecture have unfortunately perished never to be recovered. Each successive message adds to the gruesome nature of the tragedy. Railway and telegraphic communications are cut off entirely and the streets, tanks, lakes and rivers are all overfull with the dead. More than 700 patients in a single hospital died of the earthquake and the industrial centres are completely devastated. The water-supply is cut off and it is estimated that more than a thousand millions pounds sterling will be required to give something like a shape to the ruined cities. The total area of this terrible disaster is something like 20,000 square miles with a population of 15 millions. The most distressing feature of the catastrophe is that the dessruction is for the most part concentrated in centres which contain a very large percentage of Japan's statesmanship, business ability and technical skill. Over 200,000 houses are destroyed while not a single house remains in Yokohama except in the hill suburb above the town. Simultaneously with the earthquake a gigantic tidal wave overwhelemed tha naval station, the pier and the modern harbour sweeping out to see hundreds of ware-houses stocked with silk, tea and various articles of merchandise. All the horrors of an Inferno were enacted and continued for hours. Trains travelling at full speed were hurled to destruction. Bridges collapsed and tramcars were tossed about in the packed streets adding considerably to the death-roll. Many towns and villages were completely wiped out. People escaping from the shaking buildings and the roaring fires were trampled to death in thousands in the mad race for life. In short, the havoc caused by this appalling catastrophe is too horrible to be described. Need we say that at this hour of dire distress to Japan every country in the world with a spark of humanity and self-respect should hasten to the succour of Japan in all possible ways. It appears that the survivors of this fearful catastrophe are suffering much for want of food and it is gratifying to learn that the United States of America has promptly ordered the despatch of six warships with cargoes of rice. We are sure other nations also would follow suit. We heartily join in

the earnest appeal of Pundit Madan Mohan Malavya suggesting the holding of public meetings throughout the important cities in India to give united expression to our sympathy with the Japs in their terrible plight and to contribute our mite towards the amelioration of suffering Japan.

Greeko Italian crisis.

Once again, so quick are governing men apt to forget the lessons of the past, has an assassin's shot rang through the Balkans to be followed by the clangour of arms in Europe. An Italian military mission in Albania, working on a special service in a notoriously unsafe district on the frontiers of Greece, had been murdered. Granting that the motive was political, and granting also that the Government of Greece was primarily responsible for the safety of the mission, still it is questionable if the methods adopted by Signor Mussolini are either wise or politic or calculated to preserve peace to ensure which the last war was fought. We think these hectic statesmen whose hands fly to their sword-hilts at the slightest provocation owe abject apologies to the unnumbered dead in Europe's stricken fields. The buccaneering expedition of Mussolini and the policy which is at the bottom thereof is bound to be dangerous to Europe and it is worth while to see if any alternative was within Mussolini's power to try. Now the mission was engaged in delimiting the frontiers of the new state of Albania, under the orders of the Ambassadors' Conference. The matter therefore is within the competence of the latter body; failing that, there is the League of Nations now in session to whom disputes between two members of the Council ought under the Covenant to be referred. As we see, though Greece prompty referred the matter to the League, Italy stood to its guns and maintained that it was a question of national honour not covered by the article cited in the Covenant. Mussolini sent an ultimatum containing seven different conditions demanding an apology, the running up of the Italian flag by Greek ships and a heavy indemnity. Four of these conditions were accepted by Greece and the rest rejected as militating against Greece's sovereignty. The Italians have retorted by the bombardment and the occupation of Corfu. A survey of Italy's gains and losses in the war my help us understand this new move of Italy; and will clearly show that it is the ancient earth-hunger of European races that is at the bottom. Something also is to be ascribed to Mussolini's own position as the head of an autocratic state, one of whose supreme necessities is to divert popular energies into channels of foreign aggrandisement Alone among the allies, Italy went empty handed after the Peace was mangled at Versailles. And she might well claim compensation for her lost dreams. The League's position in the affair is slightly degrading. It cannot with any regard for consistency and its own self-respect pronounce the occupation of Corfu by Italy illegal with the French still in the Ruhr. What that amiable but impotent body at Geneva is going to do is fairly well known. And it is no comforting reflection that, after all the over-heroic eloquence of statesmen about a new Saturnian epoch, force is still the effective master of the world.

Social and Religious.

The Bhagavad Gita.

With an English Exposition

By K. S. Ramaswamy Sastri, B.A., B.L.

(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha, Trichinopoly,)

ADHYAYA XI

(*Continued*)

रुद्रादित्या वसवो ये च साध्याः
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसङ्घा
वीक्षन्ते त्वां विस्मिताश्च सर्वे ॥ २२ ॥

The Rudras, Adityas, Vasus, Sadhyas, Vishve-devas, Ashvins, Maruts, Ushmapas, Gandharvas, Yakshas, Asuras, and hosts of Siddhas are all looking at Thee in astonishment.

Notes:

1. Ushmapas are Pitris.

रूपं महत्ते बहुवक्त्रनेत्रं
महाबाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं
दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ २३ ॥

O mighty-armed, Having seen Thy infinite form—with many mouths and eyes, with many arms and thighs and feet, with many stomachs, and terrible with many teeth, the worlds are struck with terrror and so am I.

नभःस्पृशं दीप्तमनेकवर्णं
व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥

On seeing Thee, reaching up to the sky,

shining with many radiant tints, with wide-open mouths and bright large eyes, I am quaking in my inmost soul and find no self-possession and calm, O Vishnu.

NOTES:

1. Sri Ramanuja says that Nabha (Sky) refers to Parama Vyoma (supreme sky) which is beyond the three gunas and which is referred to by such Sruti passages as तदक्षरे परमे व्योमन्, आदित्यवर्णं तमसः परस्तात्, क्षयन्तमस्य रजसः पराके, ये अस्याध्यक्षः परमे व्योमन्। He says well: सविकारस्य प्रकृतितत्त्वस्य पुरुषस्य च सर्वावस्थस्य कृत्स्नस्य आश्रयतया नभःस्पृश-मिति वचनात्।

दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वैव कालानलसंनिभानि।
दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास ॥ २५ ॥

Having seen Thy mouths fearful to behold with terrible teeth and blazing like Pralaya flames, I know not the four quarters nor do I find peace. Be gracious, O Lord of the Devas, O Abode of the universe.

अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसङ्घैः।
भीष्मद्रोणः सूतपुत्रस्तथासौ
सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥

All these sons of Dhritarashtra, along with hosts of monarchs, Bhishma, Drona, and Karna along with our warrior chiefs.

वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि।
केचिद्विलग्ना दशनान्तरेषु
संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

Enter precipitately unto Thy mouths, terrible to behold with awful teeth and striking fear and awe. Some are seen suspended from the gaps between Thy teeth, with their heads crushed to powder.

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति।
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥

As the manifold rush of waters in rivers flows only in the direction of the ocean, even so these heroes in the world of men enter Thy mouths flaming on all sides.

यथा प्रदीप्तं ज्वलनं पतङ्गा
विशन्ति नाशाय समृद्धवेगाः।
तथैव नाशाय विशन्ति लोका-
स्तवापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥

As mouths precipitately rush into a blazing fire only to perish there, even so do these persons preciptately rush into Thy mouths to perish there.

लेलिह्यसे ग्रसमानः समन्ता-
ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः।
तेजोभिरापूर्य जगत्समग्रं
भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥

Swallowiug all the worlds on every side with Thy flaming mouths Thou art smacking Thy lips. Thy fierce glories, O Vishnu, are burning, filling the whole universe with radiance.

Miscellaneous

Universal Brotherhood.

By J. S. R. SARMA.

What is meant by Civilisation has been recently noticed in the columns of the '*Message*'. One of the ever so many wonderful merits claimed for this 'civilisation' is a tendency towards 'Universal Brotherhood'—its creation, recognition and establishment. Even as the term 'Civilisation' is deemed difficult to define, this doctrine of 'Universal Brotherhood' is not easily explicable and it is yet a vague expression. But it is a fascinating catching expression and has been readily hugged by a sophistic humanity. But what it is and how it is to be achieved is a mystery. It is often the catchword of Social Philosophers and Reformers. Even the aim of modern-day International Politics is to generate a sort of International Federation which is, in effect, tantamount to Universal Brotherhood. 'Solidarity of man, love, peace and good will among mankind' is the motto which the Civilisation has set itself in right earnest to popularise as a Universal creed. The plan and policy by which this is attempted to be effected is a matter of common knowledge and requires very little expatiation. The agencies employed are very varied and magnificent. The missionary and the merchant, the statesman and the soldier, the Pandit and the Politician, the Reformer and the Revivalist have combined in this laudable altruistic cause. This, at the outset, is a good augury of the success of the venture.

Human nature and its modern day tendencies being what they are, it seems worse than idle to try to establish even a semblance of what is grandiloquently styled as 'Universal Brotherhood'. The prevailing spirit of Godless aggressiveness and perversity all over the world and the patent propensity to exploit the weak on the part of the strong are, if anything, quite against the inception of the creed and enough to knock down the idea on the head. And yet the 'Civilisation' persists in its own way, and strives to win its goal, should there by any such indeed!

The only model on which *real Universal Brotherhood* can be built up is Nature, Nature alone and none but Nature. She is herself a standing living monument of Universal Brotherhood. The ancients recognised this,—the ancients especially of India in the heyday of her grandeur and glory. They formulated their society and life, their Institutes and spheres of activities on the lines of Nature. Nature was their teacher and they were Nature's children. Lessons taught first-hand by Nature are always peerless and precious. Such lessons were fully grasped, well digested and judiciously assimilated and faithfully reflected in the ancient Institutes and codes framed for

the conduct of the individual and communal life. To them, Universe was a real purposive manifestation of Nature. Apparently diversified and heterogeneous though he seemed, she presented a phenomenon of *Unity in Diversity*. Variety is the law of Nature. A *dead level of uniformity* has no place in Nature's scheme. Compare Pope :—

> "Order is heaven's first law ; and this confest,
> Some are, and must be, greater than the rest,
> More rich, more wise ;"..............

But *Unity* is there. A harmonious union of diverse elements, each preserving its individuality and identity, lends itself to an agreeable variety. To aim at *uniformity* at the expense of everything that is noble and aesthetic in life is unnatural. This sad and serious lack of appreciation of the fundamental difference between the conceptions of *Unity* and *Uniformity*, it is, that is responsible for the woefully wrong and reckless attempts of the egotistic and ill-informed, the short-sighted and infallible-reasoned *swamies* and savants of the present day to embark upon vast movements of immense potentialities of considerable evil to humanity at large.

Now, let us go back to Nature and her scheme, and examine how our ancients read and understood her. Nature, to them, as to all thoughtful minds, is herself a comprehensive illustration of the idea of Universal Brotherhood. Sun, Moon and Stars, hill and jungle, stream and sea, man and beast, bird and reptile—in a word, both the animate and inanimate kingdoms, and heavenly bodies, all together, constitute the phenomenon of Nature. Each has its, his or her place and function in this Universe of Nature, according to the intentions of the Creator. Each is intended to be a supplement to the other. This conception of the ancients has really something grand and sublime about it. They saw, only harmony in Nature and studied her accordingly. Man and the five elements were in their view indissolubly linked and all had a common weal and woe, as it were. Mortal men and immortal bodies were closely associated in daily life. They lived in constant communion and consultation each discharging the duty to the other as if under a distinct contract. The mortals were guaranteed a life of comfort and prosperity provided they discharged their obligations duly and regularly to the immortals. [Of course, the morbid side of routine human nature will find this sort of interpretation of Nature's arrangement, the very height of absurdity.] The gods were worshipped with prayers and oblations and they gave of their abundance in return. The man did not propitiate the heavenly bodies alone ; he had equal regard for the lower species of creation also. Beasts were revered, *e.g.* cow ; The Bull holds a place of dignity as the vehicle of God Siva ; The Garuda, among birds, is the vehicle of God Vishnu ; The serpent, among the reptiles, adorns both Vishnu and Siva, though in different ways. Even the tiny trifling mouse is associated with God Ganesh. The *Asvattha*, among trees, is an object of worship. The Ganges is held in greatest reverence. Hills are equally adored as the abodes of Vishnu and Siva. Such instances of regard and consideration on the part of man for all the species of creation can be multiplied and do and ought to show to clear-as-crystal minds, the real spirit of 'Universal Brotherhood'. Not only these : The ancients understood the language of the other species. They discerned in the voice and physical movements of the latter, some significance conveyed, some lesson to learn some warning to note and beware. The chirping of the lizard conveyed some message. The cross and lateral movements of birds and beasts gave some sort of warning. They saw in the 'neigh' of the horse and the 'bray' of the ass, some consequence of note : Dear Reader ! What a sublime conception of Universal Brotherhood this is ! Look at the modern picture, pause and ponder, compare and conclude.

If the ordering of the Universe has any moral basis, all these contracts among the several constituent species must be moral and implied. But nobody is better aware than this writer, that all this sort of interpretation will be held as bordering on nonsense, will be brushed aside as an absured rot and unmitigated superstition ! However, it is a consolation that the world still survives to the superstitious folk too !

The persistant talk of 'Universal Brotherhood' still continues and the 'Brotherhood' itself is long in the making we suppose. We will all do well to remember that spuriousness can never be a substitute for substantiality, nor imitation for originality. Until this stern truth is realised and respected, all talk of Reconstruction of a society, and reformation of humanity on the basis of 'Universal Brotherhood' must continue to be idle, and possibly mischievous.

This ancient land is passing through a phase of increasing crisis, and the vociferous majority is overwhelming the voiceless minority. But whatever it be, blame can rest on none, if we but remember,

कर्मायत्तं फलं पुंसां बुद्धिः कर्मानुसारिणी ।
तथापि सुधिया भाव्यं सुविचार्यैव कुर्वता ॥

In these circumstances, we can only pray to God that there may be no grave error of judgment on the part of the so-called leaders of society ; for

> "More things are wrought by prayer
> Than this world dreams of. * * *

The Sovereign need of the Hour.

The Rt. Hon'ble V. S. Srinivasa Sastri has issued the following statement to the press:—

I feel it a great misfortune to be put out of action when there is such urgent call for service in the cause of the motherland. But I have been warned that I must take complete rest if I am to avoid a collapse. Before doing so I wish to say a few words to the public.

WANTED A POLICY OF VIGOROUS ACTION.

I advocate without hesitation a policy of vigorous action by our country to indicate our genuine feeling to a people who attach no meaning to mere verbal expressions of them. I say *country* generally because it is impossible to expect a Government which is not national, either in spirit or in personnel and which is compelled to look to Whitehall for orders even in matters of secondary importance, to act for the people and in the name of the people when despatch writing and argumentation have come to an end. This proved incapacity of our Government is a grievous handicap in the maintenance of our just rights as against other communities in this Empire. If we could imagine for a moment that we had our own Government when the Cabinet decision on Kenya was announced, they would have taken instantaneous action with the same instinct with which for example, one's right hand moves to protect from injury any part of one's body. There would be no need of public meetings and protestations, no need of hartals and passionate cries for help. There is no country in the world where if time were allowed for popular deliberation, or the balancing of good against evil, of material interest against national honour, eminent individuals and even considerable sections of people would not be found to counsel a course of feebleness and resignation. In India it is no wonder that such active feeling of indignation as there is cannot be mobilised for an

immediate stroke. It is an inherent weakness of the present stage of our political evolution that large popular effort should lead to much spectacular display and but little calculable results. There is no use trying to transcend this regrettable limitation. The situation would be utterly devoid of hope if we waited till we could act on the highest plane and with shining prospects of success. With cheap cynicism people fling the word "ineffective" at all proposals which cannot bring about the surrender of the British Cabinet and a revocation of the settlement of July 24th. Those who would act within the limitation of their time cannot afford to be answering these everlasting objectors.

A Reply to Critics.

Nor would any one seriously claim for the puny efforts proposed the dignified epithet of "retaliatory" or "punitive". How dare we expect to punish the mighty? But there is none so weak but he can refuse to part with his self-respect voluntarily, no community so fallen but may reject an ignoble association to which it is under coercion to consent. Why should Imperial authorities deviate from settled policy if they find that it makes no difference to the outward action either of the Government or of the people of India, that while the Government is prepared as ever to employ the resources of the country for purposes of Imperial glorification, the representatives of the people continue ready and willing, even on a footing of declared subordination, to participate in the councils of the Empire and to join in schemes of a voluntary or semi-voluntary nature for the common good or ostentation of the dominant communities? A hard-headed and a hard-hearted employer would not be impressed by brave resolutions and declarations of rights on behalf of his workmen if he could count on their coming at the stated hours and working under the stated conditions, for as long as he chose to employ them. Things would doubtless be different in the case of a right-minded and noble-hearted employer. But he offers no similitude to the present Tory Government of Great Britain.

Boycott Empire Exhibition.

Some time ago, the representatives of two Dominions, displeased at a comparatively trifling arrangement made by the authorities of the British Empire Exhibition of 1924, threatened non-participation and carried their point. That is the way in which serious displeasure shows itself. If our government could take such a step no Cabinet would think of treating it as they have treated it in the case of Kenya. Few persons realise in India what great importance is attached to the Exhibition as a display of the resources of the empire, or what glowing hopes are entertained in the business world of its material benefits. In both directions India's part in the show is imposing. Doubtless the trained exploiters of the world would see that she profited as little as possible in the end. Correspondingly her withdrawal, if its possibility could be conceived, would be felt as in the nature of a blow at the Empire. Tremendous efforts must be made by influential local committees to keep back private exhibitions and semi-official agencies, while Government and statutory bodies like Improvement Trusts must be reached by the usual channels of public opinion until the new legislatures could take the constitutional action open to them.

Vindicate our Manhood.

Nobody supposes that the withdrawal of the unofficial representatives of India from the Imperial Conference will reduce it to a state of impotence or paralysis. Those, however, who value self-respect and study its manifestations in human affairs will look for certain "prompt reactions," to use an American expression, when it is infringed. It is not easy any longer to persuade the average British politician that, amongst our intelligentsia and their representatives in high circles, feelings of resentment and indignation are of the same kind as in the rest of the world. Dominion as well as British statesman may think our indignation misplaced and profess unconcern at our absence. But they cannot help being conscious, in contemplating our vacant places, that affronted human nature had found becoming expression. Again, who will pretend that the measures of retaliation recommended to our future legislatures will inflict injury on the offending communities at all adequate to the injury that we have received? Neverthless such action as we can take is fully expected and cannot be avoided except at the risk of worse indignities and insults. I well remember being told in 1921, "If we hit you, why don't you hit us in return? We have accorded you full power of reciprocity." Where one is in the grip of a big bully, patient and philosophic submission is no remedy. To hit out with all one's strength may not be effective either; but it is at least a vindication of one's manhood. The poet has said that the imprisoned cobra strikes not so much to punish the tormentor, as out of wounded pride.

A Word to Voters and Candidates.

The prosecution of these measures provoked by the denial of equality in the Empire will be necessarily obstructed and rendered nugatory by the Government of India. In taking such an attitude the Viceroy and his councillors will only be increasing their own difficulties and goading the Assembly into fixed and implacable hostility which can only hasten the day of responsible government in the country. That would be a gain, not the less great for being indirect, of the course of determined opposition forced on the people and their chosen leaders at this juncture. These developments which the immediate future holds in store must be made clear to the constituencies at this general election. Their political education will thus receive an impetus which nothing else can give, and candidates must regard it as their primary duty to obtain mandates in this behalf besides canvassing votes in the usual way.

Colour Bar.

One is sometimes amused and sometimes irritated by the unscrupulous use to which the existence of castes in this country is put by our enemies. Subdued and chastened we bow to the penalties inflicted on us by the law of national Karma. But how can they admonish us who profit by our divided condition and in not a few cases foment it? Are they our Providence? Do they set up as our teachers? If so let them show us the better way by their example, and not quote our social strata as a justification for their unworthy practice. We are hungering, through our renovated religion and revivified philosophy, for opportunities of teaching the world some spiritual truths. While these opportunities seem slow in coming here is a degenerate western world copying our caste system, our practice of segregation, our social iniquities, and alas even our dyarchy, our communal elections and our 'disproportionate representation' of minorities. We are endeavouring to get out of these unhealthy institutions. The reactionaries and obscurantists in our country can wish for no better support for their outworn systems than their adoption by the civilised nations of the west in express limitation.

Far be it from me to ignore or even to underrate the enormous benefits of British rule in India. I have often spoken and written of these and of the glorious mission of the British Commonwealth. And I hope to live to do so again in better times when British Imperialism shall have shed its lower and assumed its higher character. But I am sad to contemplate a people with a high destiny within their reach and

calling themselves a lesser League of Nations setting up after mature deliberation a colour bar after the Boer pattern.

WHICH INDIAN DARE STAND OUT?

Hard as flint, dry as the Sahara must be the Indian heart which can survey without emotion the long tale of wrongs and indignities to which our people have been subjected within an Empire that talks all the time of human brotherhood and even-handed justice. I cannot stop now to tell the tale. Let us look at Kenya. We have gone there for some centuries now. The British Government came there only to safe-guard our interests. Not only did we furnish the occasion but we exerted our influence to establish a British Protectorate. The earliest British officers thought that the new territory could be suitable outlet for congested districts in India. Our cooly labour built the railways. In fact today not only the railways but the Government offices run by our clerical labour. The currency system was ours till it was supplanted recently to the ruin of Indian wealth.

The Indian Penal Code was introduced. Our armies fought on the soil of Kenya more than once to keep the Union Jack flying. We are the only people now that do anything to teach and train the Native in the arts of civilized life. Great numbers of Indians were born and bred there. After many years during which we were invited, employed and encouraged, to be now told at the bidding of a few narrowminded whites that we are a danger to the Native, that we are a moral and physical infection and that our future immigration must be controlled and finally stopped—this is a refinement of ingratitude and tyranny, the thought of which still lacerates my heart though it has been my constant companion night and day during some months. It may not be pleasing to government, but it is good for them to know that there is hardly an intelligent and patriotic Indian who does not interpret and lament the Kenya settlement in the way I do. It may not be pleasing to Government, but it is good for them to know that there is hardly an intelligent and patriotic Indian who does not consider the settlement as setting aside a long succession of righteous pledges in the direction of human brotherhood, in favour of an unrighteous pledge made by incompetent authorities and in face of earnest protests. It may not be pleasing to the Government, but it is good for them to know that when I declare the attenuation of my faith in the British Empire and in British professions the only Indians even in 'moderate' circles who dissent are those who avow that they had never any faith in either. The Kenya settlement is a grave national humiliation. It shakes the foundations of our public life. Party interests and party shibboleths seem now an irrelevance as well as a heavy handicap. I am happy to believe that the members of the Servants of India Society are unanimous in their desire, while remaining true to the Liberal creed and that of its founder, to co-operate with men and women of all parties in the country in trying to get their grievous wrong righted and in the speedy achievement of Swaraj which is the sovereign need of the hour.

Doctor Condemns Tooth Brush.

Sir John O'Conor, K. B. E., M. D., does not believe in the hard scrubbing of the teeth with bristles, and declares in the *Lancet*:—

'I have come to the conclusion that a large percentage of human woe, such as pyorrhoea, dental caries, gastric pollution, appendicitis and organic decomposition in general is caused by the insane daily scrubbing of teeth with bristles and by the insane use of chemical dentrifices. Both of these incerate and modify the living tissue, destroy epithelial defence, and provide the entrance for hostile germs.

'I earnestly invite attention to the handicap this kind of thing imposes on the natural disinfectants, saliva and mucus.

'In ventilating this opinion I do not wish it to be inferred that I disapprove of cleansing the teeth at bedtime.

On the contrary, gentle rubbing of the teeth with a soft badger hair brush and some ordinary soda, or other effervescing potable water is an unirritating and salutary procedure, and I can personally vouch as to its being an effective and agreeable one.'

Any artificial meddling with the natural scavenging agencies of the mouth, he declares, is as insensate as it is destructive.

'In other words, do not put anything into your mouth that you would be ashamed to put into your stomach.'

Drink and the Sexes.

MEN GROWING BETTER, BUT WOMEN SHOW NO IMPROVEMENT.

Sir Donald Maclean, speaking at a Commercial Temperance League Conference luncheon at Bradford in mail week said, that there was a passionate cry for better houses and more of them. There was no better counter-attraction to drink than good homes, and the lack of decent houses was playing a big part in the drink question.

One of the worst features of the problem was the grip which drinking had on women. Statistics regarding men showed an improvement, but there was no corresponding improvement among women.

At a dinner connected with the Conference Sir John Simon, replying to the brewers' argument that restriction of liquor consumption would mean loss of employment, said that labour accounted for only 10 per cent of the cost of beer, whereas in cost of coal labour accounted for 70 per cent.

The Paris Mosque.

Upon the high ground on the left bank of the Seine, in the neighbourhood of the Jardin des Plantes (the Zoological Gardens of Paris) a Mosque and Muslim institute is rapidly taking shape. The foundation stone was laid only a year ago, but already the mosque stands complete in outline, the Mihrab is finished, and Muslims from the French possessions of North Africa have begun to say their prayers there. The enclosures will include beside the Mosque, a library, Turkish bath, a cloister, two residences with small gardens, a hostel for the use of travellers and a lofty minaret which will be visible from every roof in Paris. The site was presented by the City of Paris in perpetuity to the Muslim community in gratitude for the service which French Muslims rendered in the war, the French Government has voted a subsidy towards the cost of building, and the rest of the expense has been defrayed by contributions from the Muslims of Morocco, Tunis and the French possessions in North Africa. There are very few Muslims of French blood—the best known being Monsieur Cherfils —certainly not enough to make a mosque in Paris a necessity. The action taken by the French Government and the City of Paris, therefore, in furthering the building of this splendid monument, is meant and taken as a tribute to the Muslim peoples of the Empire. One may call it propaganda but it is good and graceful propaganda which is certain of a good deal of effect, not the irritating sort to which we, in the British Empire have become accustomed; for it seems to evidence a measure of good will. If the City of London and the British Government had done something of the kind, instead of trying to dragoon the Muslim world, they would have inspired more confidence in that good will towards Islam of which we hear occasionally. Great Britain ought to hang her so-called "Muslim" propagandists in view of the result of their activities.

Bombay Chronicle.

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This book is an attempt to place before those who may not have had sufficient acquaintance with the original Sanskrit works on the Vedanta a popular presentation of the basic principles of that great philosophy in a language *largely free from technicalities.* To a great many of the present-day Hindus, who have passed through the press of modern English education and have been systematically trained to look down upon the ancient vedic culture, the very word 'Vedanta' has come to be repulsive. There are some however who though they do no possess any adequate conception of the Vedanta, may not be quite averse to learn, and this work is mainly intended for their use.

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